

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE NO. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 10.—VOL. IX.

RELIGIOUS.

THE ORACLES OF GOD.

Extracts from a Sermon delivered at Boston, Jan. 21, 1824, before the Marine Bible Society of that City and its Vicinity; by Rev. EDWARD PAYSON, D. D. Pastor of the Second Church in Portland.

THE VALUE OF THE ORACLES OF GOD TO AN ANXIOUS SINNER.

"If we would form just conceptions on this subject, we must place ourselves, for a moment, in the situation of a serious, reflecting, inquirer after truth, who has reached the meridian of life, without any knowledge of the Scriptures. Let us suppose such a man to have diligently studied himself, his fellow creatures, and the world around him; to have made use of all the assistance, which human philosophy can afford. Let us suppose, that he has pursued his inquiries as far as unassisted human intellect can go; and that he now finds himself bewildered in a maze of conflicting theories, and enveloped by all that distracting uncertainty, perplexity, and anxiety, into which the mass of men unenlightened by revelation, inevitably plunge them. To such a man what would the Scriptures be worth? What would he be given a single hour's opportunity of consulting, which should return such answers to his inquiries as they contain? Would you rightly estimate the information which he might derive from an oracle during that short period? See him approach it, and listen while he consults it. Perplexed by the numberless questions which impatiently demand a solution, and agitated by an indefinite awe of the invisible, mysterious being whom he is about to address, he scarcely knows how, or where to commence his inquiry. At length he hesitatingly and tremblingly asks, 'To whom are the heavens above me, the world which I inhabit, and the various objects with which it is filled, indebted for their existence?' A mild, but majestic voice replies from the oracle, 'In the beginning God created the heavens, and the earth, and all that is therein.' Startled by the scarcely expected answer, soon recovering his self-possession, the inquirer exclaims, 'Who is God—what is his name—his character—his attributes?' 'God,' replies the voice, 'is a Spirit: He is from everlasting to everlasting, without beginning of days, or end of years; and with him is no variableness, shadow of turning; He filleth heaven and earth; He searches the hearts, and tries the reins of the children of men; He is the only Wise, the Almighty, the High, and Holy, and Just, One; He is almighty, Jehovah God, merciful and gracious, longsuffering, and abundant in goodness and mercy, keeping mercy for thousands, forgiving iniquity, transgression and sin; but one who will not forgive the guilty.' A solemn pause ensues. The inquirer's mind is overwhelmed. It sinks, it faints, while vainly attempting to grasp the illimitable, incomprehensible Being, for the first time, disclosed to its view. But now, and more powerful motive now stimulates his inquiries, and with augmented interest he asks, 'Does any relation or connexion subsist between God and myself?' 'He is the Maker,' returns the oracle, 'the Father of thy spirit, and thy Creator: He it is who giveth thee richly all things to enjoy; He is thy Sovereign Lawgiver, and thy Judge; in Him thou dost live, and move, and exist, nor can any one deliver thee out of his hands; and when, at death, thy dust shall return to the earth as it was, thy spirit will return to God who gave it.' 'How,' resumes the inquirer, 'will he then receive me?' 'He will reward thee according to thy works.' 'What are the works,' the inquirer asks, 'which this Sovereign requires of me?' 'Thou shalt love the Lord thy God, with all thy heart, and with thy soul, and with all thy mind, and with all thy strength. Every transgression of this law is a sin; and the soul that sinneth shall die.' 'Have I sinned?' the inquirer tremblingly asks. 'All,' replies the oracle, 'have sinned, and come short of the glory of God. The God, in whose sight thy breath is, and whose are all thy ways, doth not glorify.' A new sensation, the sensation of conscious guilt, now oppresses the inquirer, and with increased anxiety he asks, 'Is there any way in which the pardon of sin may be obtained?' 'The blood of Jesus Christ,' replies the oracle, 'cleaseth from all sin. He that confesseth and forsakes his sins shall find mercy.' 'But to whom shall I confess them?' the inquirer resumes; 'where shall I find the God whom I have offended, that I may acknowledge my transgressions, and implore his mercy?' 'He is a God at hand,' returns the voice; 'He is not far from thee; I, who speak to thee, am he.' 'God be merciful to me a sinner,' exclaims the inquirer, smiling upon his breast, and not daring to lift his eyes toward the oracle: 'What, Lord, wilt thou have me to do?' 'Believe on the Lord Jesus Christ,' answers the voice, 'and thou shalt be saved.' 'Lord, who is Jesus Christ? that I may have him on me?' 'He is my beloved Son, whom I have sent forth to be a propitiation through faith in him; Hear thou him, for there is salvation in no other.' Such are, probably, some of the positions which would be asked by the supposed inquirer; and such are, in substance, the answers which he would receive from the oracles of God. That these answers contain but a very small part of the information, which may be drawn from them, it is needless to remind you. Yet of this small part only, who can compute the value? Who can say what it would be worth, to one who would rightly improve it? To beings situated as we are,—to immortal, accountable, sinful creatures, hastening to eternity, to the tribunal of a justly offended God; what is wealth, what is liberty, what is life itself, compared with such information as this? compared with instructions, which make them wise unto salvation? compared with the knowledge of God, and of Jesus Christ, which is eternal life?"

THE REASON WHY THE ORACLES OF GOD ARE NOT MORE USEFUL.

"It is, however, readily acknowledged that thousands, who possess and peruse the Scriptures, derive none of these benefits from their perusal, and receive from them no satisfactory answers. But the reason is obvious. They do not consult them in the manner which God has prescribed. They do not consult them as an oracle of God ever ought to be consulted. They do not for instance, consult them with becoming reverence. They do not feel, when opening the sacred volume, that the mouth of God is about to open and address them. They do not feel as they will address an Israelite ought to have felt, when approaching the Holy of Holies, to ask counsel of his Maker. On the contrary they peruse the scriptures with little more reverence, than the works of a human author. They consult them, as they would consult a dictionary or an almanack. Indeed, we are all, in this respect, criminally deficient. Permit me here to make a direct, but respectful and affectionate appeal to the consciences of my audience, and ask, had you seen an Israelite approach, and address the oracle of Jehovah, in the same manner, and with the same feelings, with which you have too often perused the scriptures, would you not have expected to see him, instead of receiving a gracious answer, struck dead by a flash of that fire, which consumed Nadab and Abihu, the irreverent sons of Aaron? My hearers, if we would consult the oracles of God in a manner acceptable to him, and beneficial, or even safe to ourselves, we must practically remember the declaration which he made on that awful occasion, 'I will be sanctified in all that approach me,' and the language of our hearts, when opening the sacred volume, must be, 'I will now hear what the Lord, my God shall say; speak, Lord, for thy servant heareth.'

THE DUTY OF SUPPLYING THE DISTITUTE WITH THE ORACLES OF GOD.

"But to consult the oracles of God is not the only duty imposed by their possession. Another duty which we are no less sacredly bound to perform, is to place them, so far as we have ability and opportunity, in the hands of our destitute fellow creatures. An opportunity of performing this duty is now presented you. The object of the Society, at whose instance we are assembled is, to furnish a numerous, valuable, and too long neglected class of our fellow citizens with the sacred oracles; and to persuade them if possible, to consult these oracles in such a manner, as shall ensure their present moral and religious improvement, and their final salvation. In the prosecution of this object, the Society need, and request your countenance, your aid; and they will not, we trust, request it in vain. By granting it, you may place in the hands of a fellow immortal, at once, all the truth, which the Father of Lights was employed for many ages in communicating to mankind. You may confer on him, at a very trifling expense, those sacred oracles, which at the

SATURDAY, MARCH 6, 1824.

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to time, furnished with telescopes of greater power. Or, to vary the figure, what at first seemed only an indistinct shadow, will become a vivid picture, and the picture will at length stand out in bold relief. In fine, he will know more and more of those subjects, which, to use the language of an apostle, "pass knowledge"; and will enjoy in a corresponding degree, all the benefits which the scriptures are designed and adapted to impart.

These remarks may be elucidated by a familiar illustration. The lisping child and the most profound astronomer, use the word sun, to denote the same object. The child, however, means by this word, nothing more than a round, luminous body, of a few inches in diameter. But it would require a volume, to contain all the interesting and sublime conceptions of which this word stands for the sign, or with which it is associated in the mind of the astronomer. So different individuals may employ the same scriptural terms & phrases; & they may employ them to denote the same objects. Yet wide, almost immeasurably wide, may be the difference between the ideas which these terms convey to their minds, or which they employ them to express. One man may see little, or perhaps no meaning in an expression, which shall fill the mind of another even to overflowing "with the fulness of God."

THE LIVING POWER OF THE ORACLES OF GOD.

"It may be objected to the views which have been given of the scriptures, that as they do not speak in an audible voice, their answers to our inquiries can never possess that life, that energy, that character of deep, impressive solemnity, which attend the responses of a living oracle, such as was formerly established among the Jews. An epithet which is applied to the scriptures by another inspired writer, will assist in obviating this objection. He styles them "the lively" or living oracles. In perfect conformity with this language an apostle declares that, "the word of God is alive and powerful." And another apostle asserts not only that it is alive, but that it imparts life.—"Ye are born again," he says to believers, "not of corruptible seed, but of incorruptible; even by the word of God which liveth and abideth forever." Now what do these assertions mean? They doubtless mean something, for inspired writers make no unmeaning assertions. What they mean we may, perhaps, learn from our Saviour's language, "the words that I speak unto you, are spirit, and they are life." They were so when he uttered them; they are so still. And they are life because they are spirit; because the Living Spirit of the Living God does, as it were, live in them, and employ their instrumentality in imparting life to all, who consult them in the manner which he has prescribed. Take away his accompanying influences, and the living oracles become the emphatic language of an apostle, "A dead letter." But he who consults them, ought, does not find them a dead letter. He finds no reason to complain that they do not address him with all the force and vivacity of a living speaker. On the contrary he finds, that the living, life-giving Spirit by whom they were inspired, and who still lives and speaks in every line, carries home their words to his understanding, his conscience and his heart, with an enlightening, vivifying energy, which no tongue of man or angel, could ever impart to language. The voice of God himself, bursting in thunder from heaven, could scarcely speak in accents more powerful, commanding, and impressive. Is this language too strong? What then means the interrogation of Jehovah? "Is not my word like a fire, and like a hammer, which breaketh the rock in pieces?" Indeed it is. It has been the instrument of breaking all the flinty hearts that ever were broken; and every heart which it breaks it heals again. Yes, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." And what more can be expected of any oracle, what can man wish that any oracle should do more, than effect the illumination of his understanding, the conversion of his soul, the communication of wisdom to his mind, and of joy to his heart?"

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THE CHICKASAW INDIANS.

The country of the Chickasaw Indians lies almost wholly within the chartered limits of Mississippi, but embraces also a small portion of Alabama. Formerly their possessions extended north to the Ohio river, but in 1818 they ceded to the United States all their lands lying north of the southern boundary of Tennessee. Their territory is now bounded north by the state of Tennessee, E. by the counties of Franklin and Marion, in the state of Alabama, S. by the Choctaw country, and W. by the Mississippi. It embraces a tract of land about 120 miles long, and nearly the same in breadth. The population, according to the returns of the U. S. agent, a few years since, was 6,456. From some cause, however, perhaps from emigration, this number appears to have been very much diminished, as we find that the agent of the Missionary Society of the Synod of South Carolina and Georgia, who recently visited them, estimates the whole population of the Chickasaw country at only 4,000, and of this number he supposes that 300 are resident whites and negroes. From the report of the agent, and of the superintendent of the mission, we collect the following additional information:

"The nation is divided into four districts, over which are four hereditary princes, viz.: Samuel Leely, William McGilvry, Fishomino, & Arpanstubby. The whole of these are under the direction of an hereditary prince or king, Ishahlopa. The succession of these princes is in the female line of the family. Besides these officers, there are a Chief Counsellor and Speaker; and for every district a chief warrior, with some other subordinate chiefs. These are all electives."

"The Chickasaws are governed by laws of their own, but almost all their regulations are exceedingly defective. They have however, passed an act against the introduction of ardent spirits into the nation, which has produced a salutary restraint, and rendered the vice of intoxication less frequent than formerly."

"The spirit of civilization," say the superintendents of the mission, "is evidently advancing among the Chickasaws. They are more and more convinced of the importance of education; a conviction produced not only by their intercourse with the whites, but by the rapid improvement of their children in the elements of a useful education. They begin to see the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for a subsistence has every year, become more precarious; and the only alternative left, is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things we consider peculiarly favorable to their civilization. It facilitates our communication with them, and gives us a more full opportunity of instructing them in the agricultural and mechanical arts.—[N. Y. Obs.]

CHICKASAW MISSION.

The Missionary Society of the Synod of Carolina and Georgia have a missionary station at Monroe, in the Chickasaw country, situated within the chartered limits of the state of Mississippi, on an elevated spot of the dividing ridge between the waters of the Tombigbee and Yazoo; about 30 miles W. of the Cotton-Gin-Port, 2 miles S. of McIntoshville on the Natchez trace, and 106 S. W. of Florence, in Alabama. The mission family consists at present of three clergymen, together with two male, and five female assistants. The farm consists of about forty acres, and the Directors of the society are now making all the efforts

in their power to procure a practical farmer for the station; under whose instruction the boys may acquire a more perfect knowledge of agriculture. There are at present under the immediate care of the mission family, fifty-four children. The following extracts from the fourth Annual Report of the Society, will show the present state of the school. The information was derived principally from the Rev. Hugh Dickson, who had been appointed to visit the station, and to report minutely the condition of the establishment.

On the subject of the school, Mr. Dickson reports—"when a parent or guardian brings a child to the school he is given up without any reserve to the management of the missionaries, to be continued at their pleasure. If a boy, he is to be exercised on the farm or in the workshop; if a girl, she is to be engaged in the kitchen, or in sewing or knitting. Such is the confidence reposed in the missionaries, that they are authorized to adopt whatever system of discipline may appear to them most efficient for the benefit of those committed to their care."

At an early hour in the morning the children are called from their couches. Twenty minutes are allotted to washing and dressing; after which they are summoned to morning prayer; at the close of the service the scholars repair to the place of their employment; and the boys arrange themselves according to their classes in the dining-room, where they await the calling of the roll and the orders of the day. They are then exercised until breakfast on the farm, or wherever their services may be required. After breakfast a portion of time is given to relaxation; at 9 o'clock they are summoned to the school, where they remain engaged until 12 o'clock; at which time they are dismissed until dinner. At 2 they are again collected in the school-room, where they remain until 5; when the school is dismissed, and the children are employed for a short time in such manual labor as it is deemed necessary to teach them. On Friday evening the school is always dismissed, and the pupils directed to be present at the religious duties of the Sabbath."

Such is the brief view of the routine in which the ordinary duties of the mission are discharged, so far as relates to the scholars. With all this, parents and children have been fully satisfied; and neither have expressed any degree of uneasiness, nor have offered any complaint against the arrangements of the mission. The mode of discipline which has been adopted in one which secures the attention of the scholars, while it does not even wear the appearance of coercion.

The progress of the children at school is described by Mr. D. as uniformly encouraging.—Pleased with the occupation themselves, they have by a rapid improvement, amply repaid the labours of their teacher. In speaking on this subject Mr. D. observes: "Children of both sexes who had not been at school more than four or five months, but who could speak a little English, with a great deal of readiness answered in my hearing, upwards of seventy questions on the first principles of Geography; and these questions had been attended to by them only by way of amusement."

A gentleman who had taken occasion to visit the Monroe station in the course of his journey through that country, in a letter to the Corresponding Secretary, after speaking of his great satisfaction in the order, economy and harmony existing in the establishment, concludes by saying, "Could the opposer of Indian improvement only witness these interesting groups of heathen youth, in the school, the garden, the field, and the workshop—could he behold their progress in improvement, in so short a period—or could he hear them uniformly and harmoniously singing the praises of Jehovah, contented and happy—his judgement would be convinced of the value of missionary establishments, and his heart, if it were softer than adamant, would mingle with the sympathies of others on this very important subject."

* The views of the natives on this subject may be more fully seen in the following extract from one of the journals of the station:

"Wednesday 12th. In the evening the chief, Mingustubee, (Seely) brought us a fine looking boy. He visited the school and gave the children an animated address, of which the following is the substance:

"Children—I am about to give you a talk, which I desire you to remember. Although you are children, you have minds, and can recollect what you hear. I am not about to talk to you as a stranger who has no interest in you; but as a father who is concerned for your welfare. You are all my children, under my authority, and therefore ought to obey me.—Children, when I was young I had no one to teach me. Had I then enjoyed the privileges you now enjoy, I should not have been dependent upon the missionaries to teach my children. I should not have been poor and ignorant. My advice to you is, that you improve your opportunity. Try to learn. Learn everything that the missionaries tell you, that you may become wise and good as they are. Do all they tell you as far as you can, and do it cheerfully. Avoid rudeness; bad children must be whipped to make them good. Good children need no correction. You must stay at school.—Do not think that if you should ever run away from school, or tell bad things of the missionaries to your parents, that you will go unpunished, or that you will be missed. My talk to your parents is, that if children ever run away from school they are bad and must be whipped. For myself, if my boy do such evil, I will whip him and bring him back myself."

"The examples of female devotedness and liberality stand in Scripture array before us. One washes our Savior's feet with her tears, and wipes them with her hair—another pours upon his sacred head, the precious ointment; and another with spices and balm, early visits the sepulchre.

"While we are animated by these pious endeavors to honor Christ, we hear a voice from the tomb scarcely closed—saying, There is no work or devise in the grave whither ye are going, but there is a rest in heaven, for those who labor in the vineyard of the Lord. Mrs. Huntington, though dead, yet lives in this Society, and is a life member of no less than six benevolent associations in this city. Her works of beneficence indeed follow her; while she sleeps, her example still shines; and as a lovely flower from some precious seed which has been committed to the earth, so she will rise again in renewed beauty."

factions they save the funds of the Society; and secondly, they promote industry and agriculture amongst our children, which are objects of great importance. The same plan is pursued in the school; we reward them according to their performance. With their school tickets they buy seedlings, books, Sunday School hymn books, and small cheap books. These arrangements entirely preclude the necessity of using the rod."

AFFECTING INCIDENT.

At a late meeting of the Edinburgh Seaman's Friend Society, the Rev. Leigh Richmond is said to have related the following affecting narrative:

"When I reflect on the seaman's character and circumstances, I cannot, without peculiar interest recollect the time when one young man went to sea, whose feelings were ill suited to all the contingencies of a sea-faring life. I remember that the time came, when it was said that the vessel in which he sailed had been wrecked, and the young man was dead; and no intimation had reached the ears of his affectionate parents of any change in his views as to the things of God. And I remember the time when that young man was so far restored again to his family, that although they saw him not, they heard that he had been saved from the shipwreck. That young man too was found by God, and in the midst of the ocean, with the Bible only, which his father at parting had put into his hand. The Bible was blessed to his soul in the midst of the carnal companions with whom he was surrounded. The means of grace without any human instruction, were made effectual to his soul. And at length, in sailing from port to port, there were those who became acquainted with his interesting state, and lent him the helping hand as to the concerns of his soul. The time came when that young man who had been a foe to religion, lifted up in the Bay of Gibraltar, at his mast head, a Bethel Flag, and summoned the sailors to prayer, and prayed with them and bade the missionary exhort them. And when I tell you that that young man is my own son, you will see that I may well say, 'God bless the Sailors' Friends.'"

For the Boston Recorder.

THE GRAHAM SOCIETY OF BOSTON.

It is the object of this Society to furnish clothing to indigent students. The annual meeting was held in this city on the 27th of January. The receipts of this Society during the last year, have been \$114.47, and sundry articles of clothing valued at \$39.84. They have expended \$115.83. The amount of their permanent fund is \$150. The following is an extract from the Report of the Directors:

"The seventh anniversary has assembled the Graham Society, and as at their last annual meeting, presents its members with the cypress branch, for two who were then of our number, will be here no more forever. Their names so dear to us, must this day, be stricken from our records, but we confidently trust, they are written in heaven, and that even now, their pure and happy spirits are associating with those of Mrs. Graham, Mrs. Newell, and all those who by faith in Christ, and patience in every good work, inherit the promises. May we all be faithful followers, and each one live and labor as though our day might close before we call it noon."

"The Board of Directors, while they deeply mourn their loss, beg leave to suggest the importance of soliciting new members, and at the same time felicitate the Society that accessions are so frequently made, and that repeated opportunities have been enjoyed of aiding candidates for the holy ministry. Twenty-four young men have been assisted during the last year, from

MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for March.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, AT JERUSALEM.

April 26, 1823. Called on the Governor of Jerusalem with a letter of introduction from the Governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk on Mount Zion. A part of it covered with the tombs of Greek and Armenian Christians. On the east and south sides, it is plowed and cultivated. Near the summit is a little walled village, containing a mosque and a few Muslim houses. The Jews call this village the City of Zion, and it is generally believed to contain the tombs of David, and Solomon, and the other kings of Israel.

[The following day being the Sabbath, Mr. Wolff and Abraham Shilfro, a Jew, who seems to have been convinced of the truth of Christianity, called at the rooms of Messrs. Fisk and King, to unite in the appropriate exercises of the day. A number of persons came in, in the morning, to purchase the Scriptures;—but were refused because it was the Lord's day. In the afternoon the Greek priests called to welcome the missionaries to the city, bringing with them various tokens of their friendship.]

[On the 28th, towards evening, they walked out from Jerusalem, and visited the garden of Gethsemane, the valley of Jehovahphat, the pool of Siloah, and the valley of Hinom.]

Garden of Gethsemane.

[Mr. King's first visit to the Garden of Gethsemane is thus described.]

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive trees, whose trunks show that they are very ancient. They stand at a little distance from each other and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I requested the two men with me to sit down under one of the olives, which they did, and I went a little distance from them, to another olive, and read the 53d chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners. During this some dark, fierce-looking Bedouins, armed with long spears and swords, advanced on horseback. After looking at me very attentively, and at the two men under the olives, at a little distance from me, they passed by. The momentary fear which this excited, brought to my mind, more impressively, the scene when Jesus was betrayed, and taken by a multitude, who "came out against him with swords and with staves."

The bed of Cedron is at the foot of mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was mount Olivet still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to, 2 Sam. 18:18. It is near the west end of the valley of Jehovahphat. The valley of Jehovahphat was deep, with steep sides. This valley we are told, runs to the Dead Sea.

Pool of Siloah.

Near the South east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah (See Neh. 3:15.) The very fountain issues from a rock twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water both at the fountain, and from the stream, and found it soft of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloah." It was to this, that the blind man went, and washed, and came seeing.

As I came up from this pool, (Mr. King writes,) a Musulman Arab, that stood near, looked at me with all the wildness of a man possessed of the devil, and endeavored by the distortion of his countenance, and the rolling of his eyes, to express towards me the highest contempt and spite possible. Leaving this place we pursued our way amidst the roasting of wild Arabs and infatuated Turks. At this time there are multitudes of Turks here, with their women, from Damascus, and other places, come, as they say, to visit the tomb of Moses, which they suppose to be two or three hours distant from Jerusalem, towards the Dead Sea. It is dangerous for us to go much among them.

The Potter's Field.

South of this valley rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried. There are many tombs in it hewn out of the solid rock, and it looks desolate, and is uninhabited.

From the valley of Jehovahphat we turned west into the valley of Hinom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Moloch. See Jer. 7: 31, 32.

[On the 29th they sold all their remaining copies of the Turkish Testament in the Armenian character, and many more were wanted. One man followed them half way to their lodgings, and begged them, for the love of God, to let him have one. He would not believe them, when they repeatedly assured him, that they had parted with the last copy.]

Visit to Bethlehem.—The next day they visited Bethlehem. The Journal continues:—

We went out at Jaffa Gate, crossed the valley west of Mount Zion, ascended a steep rough hill, and then came to a tolerably level road, leading S. S. W. In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south—in half an hour from the convent we came to Rachel's tomb.

In half an hour from this tomb, we came to the city, where was born, 1800 years ago, "a Savior who is Christ the Lord," where "the day spring from on high" first visited our world, where the Savior incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic and Armenian convents are together, a little east of the village, and encloses the supposed place of our Savior's Nativity.

[Here they were introduced by letter from the Greek convent at Jerusalem. Having passed through the church, they were conducted to the spot, sacred as the birth-place of our Lord, and to the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendor, widely different from that of a stable.]

The field of the Shepherds.

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride

from Bethlehem, a little south of east. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure.—We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the Prophet Samuel came to anoint his king, & how the Son of David here made his appearance in our world; when, all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host, came flying down from heaven upon the tops of the mountains, and, hovering over this verdant spot, where the flocks were resting, sung, "Glory to God in the highest, and on earth peace, good will towards men."—Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Savior's birth. In this church the Christian Arabs now assemble for worship. Under an olive tree near by, we sat down, and read Luke 2nd: sung, "While Shepherds watch'd their flocks by night," and Hymn 3d, book 1st, and then united in giving thanks to the God of heaven. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many Maps and Geographies give the city, bringing with them various tokens of their friendship.

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is just. 3dly. The objection implies, that those who have no revelation, and have never heard of a Saviour, are not guilty. And if this be true, better would it have been for the world, had no revelation been made, better the Saviour had never appeared. An objection which leads to such results must be unfounded. 3dly. "The ignorance of the heathen now on the earth, (from which it is said their wickedness proceeds) springs from the same source as did that of the heathen when Paul speaks; for the heathen are as truly ignorant now, as they were then, and the " invisible God" may be as "clearly seen from the things he hath made" now, as they might have been then." But the apostle says that their ignorance (being voluntary, proceeding from their not liking to retain God in their knowledge,) left them without excuse, and rendered the sentence, he affirmed God had pronounced upon them, just. The same, of course, is true of the heathen of the present age."

"Do you mean then," perhaps it will be asked again, "to assert, that none who live and die in Pagan lands can be saved?" I do not. I am willing to admit the possibility of there being some, even in those regions of midnight darkness, so far enlightened by the Spirit of God, as to be sensible of their guilt, and their need of propitiation for their sins; and to trust in the divine mercy to provide such a propitiation, and, for its sake, to forgive and save them. But that those who die in the guilt and pollution of heathenism are lost, the investigation to which we have been attending compels me to believe."

"Therefore any disposed, after all that has been admitted, to say, this is a hard saying, who can tell? Who art thou, O man, that repliest against God? Are not all his judgments right and just? If you have any loyalty to the King of kings, will you not receive them as such? If you have any benevolence while you weep over the wretchedness of your brethren in Pagan lands will you not rejoice in having discovered that you my relieve it?"

"But can you relieve it?" Yes, brethren, you can. The Gospel is a sovereign remedy for the evils which have spread before you: a remedy whose efficacy has never failed. It has ever been, will ever be, "the wisdom of God, and the power of God, unto salvation" to a dying world; for saith Jehovah, "It shall not return unto me void, for shall accomplish that wheretounto it is sent."

I stand before you then, in the name of a Society, which has for its object the sending of this sovereign remedy to "every nation and kindred and tongue and people" who need it, to solicit aid in the benevolent, the godlike work.—Loose what is the condition, and what are the projects, of those for whom I plead: the condition and the prospects of hundreds of millions of mortal men, of your brethren, of immortal beings like yourselves. You behold them sunk in degradation and wretchedness; you see them hastening, as fast as the stream of time can carry them, to an eternity of woe! In the name of benevolence, in the name of philanthropy, I call upon you to contribute to their relief. I call upon you to contribute liberally and promptly; for, behold! while I address you, hundreds of these, your brethren, are closing their probation, and going to endless despair! Are they then actually the principles of benevolence? Have you the feelings of humanity? I wait for your reply.

MONTLY CONCERT.

Intelligence was communicated at the Monthly Concert in Park Street Church, Boston, March 1st, from the Western Indians; from South America; and from the Sandwich Islands.

There is unusual serioussness at Willstown, one of the Cherokee stations. Two or three it is hoped have recently become subjects of divine grace, and several are anxious to secure their salvation.

Mr. Parvin writes from South America, that they deposited a few Bibles and Testaments in the only bookstore of importance, in Buenos Ayres, and fixed the price of the Bibles at \$2, 25 each. The Bibles were all sold the next day to the Ecclesiasticks. After these were sold, the Missionaries furnished the book-seller 30 more, for which he paid them sixty dollars.

The Lancasterian school had gone into operation, but it is inferred from the letter, that Mr. Parvin is not engaged in its instruction. He thinks however, that Protestants may be hereafter employed.

From the Sandwich Islands letters have been received, extracts of which were read from Rev. Mr. Richards, Rev. Mr. Bingham and Mr. Chamberlain. It will be recollectcd, that Mr. Richards and Mr. Chamberlain were members of the family which sailed from New Haven, in Nov. 1822. No intelligence has till now, been received of the safe arrival of this family. Several parts of letters had been sent, which are not yet arrived, and the Missionaries refer to former letters on supposition that the intelligence contained in them is familiar to their friends in America.

Mr. Richards writes under date Aug. 1823, from Nahoa, on the Island of Mowee, that they had established a new station on that Island; that the natives had furnished them houses built in the same manner as their own; that their prospects of usefulness were such as to prevent him from lamenting for a moment his removal from his native country; that the natives make them many presents, and seem willing and grateful to receive him.

Mr. Stewart is located with Mr. Richards, at this station, and Mr. Bingham was at the date of the letter. Mr. Bingham assisted in the dedication of a place of worship, which had just been erected by the Chiefs. At the dedication, Mr. Bingham preached in the native language, from Gen. xxviii. 17. "How awful is this place! This is none other but the house of God, and this is the gate of heaven."

This is the fourth place of worship, built for the honor of Jehovah in the Sandwich Islands, since the first missionaries from America arrived.

Mr. Chamberlain writes from Hanapoorah, that during Mr. Bingham's absence, public worship was conducted by Popoh, one of the native youths from the Society Islands, educated in the school at Cornwall; that the house of God was attended with attentive hearers; and that the people did not appear to be influenced by the example of their chiefs merely, in assembling for the Sabbath.

During Mr. Bingham's visit at Mowee, he went with Mr. Richards, on an exploring tour to different parts of the Island. This Island is twenty

four miles N. N. W. of Owyhee, about 140 miles in circumference, containing, (according to Worcester's Gazetteer) 65,000 inhabitants. The soil is represented by Worcester as formed only of decomposed lava and other volcanic matters. Mr. Bingham represents some parts which he visited, as formed only of sand, which is continually changing its surface in the wind. The houses are represented by Worcester as covered with straw, in the same manner as those of the poorest French peasants. With this representation, that of the missionaries coincides, and in houses of this description without floors or windows, the missionaries and their families at Mowee now reside.

REVIVALS OF RELIGION.

In the last narrative of the state of Religion in the Synod of Albany, N. Y. Revivals are mentioned in Ballston, Knox, Esperance, Edinburg, in the Presbytery of Albany; in Butternuts, Presbytery of Otsego; in Stephentown, Sand Lake, Albion, and North Pittstown, Presbytery of Troy; in Augusta, and Little Falls, Presbytery of Oneida; in Granby, Presbytery of Oswego.

Zion's Herald mentions Revivals of Religion in Windham, Tolland, Glastenbury, Hebron, & New London, Ct. and in Warwick, and Bristol, R. I.

A letter from a student in the Theological Seminary, at Auburn, N. Y. dated Dec. 29th, states, that the number of hopeful conversions in August is one hundred and fifty; and the Revival continues, and Christians expect greater blessings.—The same letter states, that there is a Revival at Flemming, five miles from Auburn, in which there have been about forty instances of hopeful conversion. There is no Minister in the place.—It is supplied with preaching from the Seminary. There has been great opposition, such as is seldom witnessed.

A Revival of Religion has commenced in Bristol, Conn. At Burlington, in the same state, the church a short time since seemed to be almost extinct.

There was only one young man among its members and the older members are fast passing away. At this time a Revival commenced, and a considerable number have become, as is believed, the subjects of renewing grace. At one time, there were 120 anxious enquirers—the Revival still continues.

[Telegraph.]

A letter from Troy, N. Y. dated Jan. 18, states,

that there is a Revival of Religion in a Cotton Factory, about three miles from that place, in which between forty and fifty are supposed to be subjects of Grace.

There is also a Revival of Religion, at the present time, in one of the Rhode Island Cotton Factories. If our Factories are to be blessed with Revivals of Religion, then we are indeed a favoured people; for it has been a great objection to their establishment that they would be places of ignorance and vice.

The Revival in the Connecticut Prison has been mentioned. The Woodstock Vt. Monitor contains a particular account of it, written by one of the inmates of the Prison. We give parts of the letter, as, displaying in a wonderful manner, the condescension and power of God. It is not a new thing, if it were the strongest faith might be staggered.—The Massachusetts Prison within the last year, has witnessed a similar exhibition of Divine Grace.

Two years since the Maryland Prison witnessed the same; and instances of conversion in which evidence of the reality was exhibited in after life, have not been unknown in the New Hampshire Prison.

Why should faith not believe that the power and mercy of God can be extended to those who are in Prison, and why should not these facts encourage prayer for prisoners.

[Revival in Newgate Prison.]

We have received a letter from a correspondent in Connecticut, dated Feb. 12, 1824, who writes, "Last week I received a letter from an inmate of Newgate prison. I visited the prison last September, and such an hundred ferocious and savage looking men I never saw before." He subjoins, "Through the influence of Mr. Robbins of East-Windsor, the convicts have had preaching at the prison a few years past, at the expense of the State. The following is the extract from the letter of the convict:—Little perhaps did you think, when you visited this dreary prison last fall, that the great Jehovah was about to pour out his Spirit upon such an abandoned place. But it is a fact.

And did you not breathe a prayer for this place? If so, O dear Sir, do it again whenever you bend the knee before the throne of grace.—It was about the 20th of Dec. when the first who was distressed about his precious soul, made it known to his profane room-mates. He had also been dreadfully profane himself. But on a particular evening, as he expressed it, he could no longer hold his peace. He then solemnly addressed his fellow prisoners, and informed them of his state of mind, and warned them of their danger. Unaccountable as it might seem to any one acquainted with the characters of his room-mates, they all united in solemn prayer and received his admonitions kindly. About a dozen in that room became his companions in seeking salvation.—The influence spread to an adjoining room where the blacks sleep. Neither did it stop here, but another room and the dreary caverns have lately experienced the same. I would mention one poor Indian fellow who is sentenced here for life. He had previously attracted my attention by his good behavior. For some time past, he would go to his room, with his now precious Bible in his hand, every night, bowed to the earth with a sense of his sins, and a perfect picture of despair. He is now rejoicing in Christ. The number under conviction is between 20 and 30, and seems to be increasing. About ten entertain hope."

Bible Classes.—The last N. Y. Observer contains the following notice:—"The Rev. Mr. Wilbur of Boston, author of the Bible Class Text Book, is now on a visit to this city for the purpose of reviving the plan of Bible Classes in several of our most respectable congregations. The good effects which have already resulted from the adoption of Mr. Wilbur's plan in Boston and the vicinity, render it desirable that it should be extensively known and introduced in other parts of the country. The design of it is simply to induce the young to study their Bibles in an interesting and profitable manner; in a manner calculated to exercise the judgment and the conscience, as well as the memory."

Mr. David Brown.—The last Family Visitor, published in Richmond, Va. gives notice that Mr. David Brown, will deliver an address the next evening, in the Presbyterian Church, in favour of his countrymen.

DUTY OF FASTING.

A writer in the Philadelphia Recorder, calls the attention of the Episcopal churches to this im-

portant but neglected duty. As the season of Lent is near at hand, he asks whether a statement of the reasons in favour of this duty, which may be derived from the scriptures, and the usages of the churches, would not be useful. Might not the same question be asked and profitably answered by other denominations.

WANT OF MINISTERS IN PHILADELPHIA.

The following facts are gathered from an address delivered in Philadelphia, by the Rev. James Patterson, in behalf of the Philadelphia Missionary Society. In the incorporated parts of the city there are 39 churches; in the incorporated parts of the Northern Liberties, there are 8 churches; in the incorporated parts of Southwark, 6; in the incorporated parts of Kensington and Spring Garden, 4; in the city allowing 800 inhabitants to each church, there are 23,817 destitute; in Northern Liberties, allowing 700 to a church, there are 13,180 destitute; in Southwark, Kensington, and Spring Garden, allowing 600 to a church, there are 18,062 destitute. The unincorporated parts of the county are said to contain 16,164 white inhabitants, who are not provided with places of worship. The city and county contain 124,023 inhabitants, 92 churches, which accommodate 52,000 inhabitants, leaving 71,223 destitute. Mr. Patterson admits that a deduction should be made from this number, of children, invalids and others, of 26,000, which still leaves, according to his statement, "45,000, who could not if they would, participate in the public institutions of religion, for want of accommodation." Besides, in the city and county, the coloured population amounts to 13,000, of whom 3000 only are provided with means of religious instruction; leaving at least 10,000 of the most ignorant and degraded inhabitants, destitute of the only means which can make them wise unto salvation.

African School in New Jersey.—Is located at Parsipany. It was founded in 1816. The Board has had under their care, since the beginning 11 students. Of these four are now in the field of labor; three are preaching as Licentiates; and one is teaching a school, consisting of students of his own colour; another has left the school in consequence of derangement; two have been separated from the school; and four who remain are pursuing their studies successfully.

The studies of the school, beside the common branches of an English education, are Elementary Mathematics, Surveying, Navigation, Natural Philosophy, Astronomy, Theology, History, Church Government, and the composition of sermons.

The period of study is at least four years. Board & tuition are furnished to the students gratuitously by the Board of Trustees, besides \$30 each annually, and a vacation of ten weeks in the summer season, for the purpose of obtaining clothes. For the accommodation of the school a convenient house has been erected adjacent to it, with four small rooms in each story, and a entry on the middle of each floor. Sixteen or twenty students might therefore be conveniently and comfortably accommodated in the house.

These facts are gathered from a letter published in the N. Y. Observer, and written by the teacher of the school to the agent of the Colonization Society.

Education Societies.—A writer in a late number of the Evangelical Witness, after offering several objections to Education Societies, has the following remark: "Christianize the Government, all other means will fail!"

A Society has recently been formed in Riceborough, Georgia, denominated "The Liberty County Education Society, Auxiliary to the Georgia Education Society."

Western Abolition Society.—A society of this name was organized on the 26th ult. at Washington, Pa.

An address was delivered by the Rev. Andrew Wylie, a Constitution read, and upwards of fifty persons enrolled as members of the society.

A society has been some years established in Providence, R. I. for promoting the Abolition of Slavery; for the Relief of persons unlawfully held in bondage; and for improving the condition of the African race. The annual meeting of this society for the choice of officers was held on Friday last. The Hon. David Howell is president, and George Jackson, Esq. Secretary.

Baptist Tract Society.—Written the last Columbian Star, proposes the formation of such a society on an extensive plan in the district of Columbia. The American Tract Society is spoken of as a model.

Distribution of Tracts in Spain.—An agent of the "Continental Society," who visited Spain during the last summer, for the purpose of promoting the spiritual welfare of the inhabitants by the distribution of Tracts, &c. writes that, when undertaking the execution of the design in the neighbourhood of Cadiz, he was apprehended and taken to prison as a spy; it being supposed that the Tracts were seditious publications.

If this were any thing more than an ostensible reason for an act proceeding really from very different motives from those assigned, this act gives a deplorable idea of the ignorance of the people.

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The most interesting article of news was the as-

session of the London Courier, that a naval ex-
pedition of 20 vessels (eight of them of the line) was in much forwardness at Brest. It was stated that the French Ministers had notified the British Ambassador, that their sole destination was Martinique & Guadalupe; but the Courier broadly hints that they are for the Gulf of Mexico.

The paper speak much of the preparation of a strong British expedition at Malta, bound to Tunis, to demand the restoration of a number of Greeks, forcibly taken from an English vessel by a cruiser from Tunis.

Upwards of 30,000 persons were present at a Boxing Match, or MAN BAITING, at Worcester, Eng. Jan. 9. 3500 persons fell by the breaking down of some temporary galleries—100 persons were injured—2 are dead—and 17 carried to the Infirmary.

MADRID, JAN. 2.—By a Royal decree relative to the Spanish Colonies, the political Constitution is abolished, together with all the Provincial and Municipal Assemblies, and all officers which were created under the Constitution.

The Constitutional Militia are disbanded.

The suppressed Convents are re-established with all their property.

PARIS, JAN. 16.—Intelligence was received yesterday, of the death of Victor Emmanuel, King of Sardinia; & that the Pope was on the recovery.

NUREMBERG, JAN. 7.—Intelligence has reached us from Corfu, that Colocotroni has the chief command of the corps of Moreotes, who with the artillery are besieging Patras. Proposals for a surrender of this place, had been made by the Turkish garrison of Corfu and Modon, but the terms had been rejected by the Greeks. The Turkish ships which were cruising in the neighbourhood of Missolonghi, fled on the appearance of a considerable Greek fleet. The Greek government has directed an expedition to be organized without delay, to proceed against the Turkish forts on the north side of the Gulf of Lepanto.—The inhabitants of the coasts of the Gulf of Volo have again raised the standard of insurrection, and have cut to pieces some Turkish corps, who had

POETRY.

By Mr. BOWRING.

"Let not your hearts be troubled, but confide in me as ye confide in God; I go A mansion for my followers to provide. My Father's heavenly dwelling is supplied With many mansions; I had told ye so, Were there not room; I hasten to prepare Your seats,—and soon will come again, and say, Be welcome:—where your Lord inhabits, there, There should his followers be; ye know the way I am the way, the truth, the life."—Twas thus The Saviour spoke—and in that blessed road, What flow'rets grow, what sunbeams shine on us, All glowing with the brightness of our God! Heaven seems to open round, the earth is still, As if to sanctify us for the skies; All tending to the realms where blessing lies, And joy and gladness up the eternal hill. As the heaven-guided prophet, when his eyes Stretch'd weared o'er the peaceful promised land, Even as he stood on Canaan's shores, we stand.

"O night! how beautiful thy golden dress, On which so many stars like gems are strew'd; So mild and modest in thy loveliness, So bright, so glorious in thy solitude. The soul soars upwards on its holy wings, Thro' thy vast ocean-paths of light sublime, Visits a thousand yet untravelled things; And, if its memories look to earthly time And earthly interests, 'tis as in dream— For earth and earthly things but shadows seem; While heaven is substance, and eternity. This is thy Temple, Lord! 'tis worthy Thee, And in it thou hast many a lamp suspended, That dazzles not, but lights resplendently; And there Thy court is—there Thy court attended By myriad, myriad messengers—the song Of countless and melodious harps is heard, Sweeter than rill, or stream, or vernal bird, The dark and melancholy woods among. And golden worlds in that wide temple glow, And roll in brightness in their orbits vast; And there the future mingles with the past, An unbeginning and unending now.

"Death, they may call thee what they will, but Art lovely in my eyes—thy thoughts to me [thou] No terror bring; but silence and repose, And pleasing dreams, and soft serenity, (blows; Thou wear'st a wreath where many a wild flower And breezes of the south play round thy throne; And thou art visited by the calm bright moon: And the gay spring her emerald mantle throws Over thy bosom; every year renewes, Thy grassy turf, while man beneath it sleeps; Evening still bathes it with its gentle dews, Which every morn day's glorious monarch sweeps With his gay smile away: so we lie, Gathered in the storehouse of mortality. That storehouse overflows with heavenly seed; And, planted by the Eternal Husbandman, Watered and watched, it shall hereafter breed A progeny of strength, no numbers can Oreach or reckon. It shall people heaven; Fill up the thrones of angels—it shall found A kingdom knowing nor decay nor bound, Built on the base by Gospel promise given."

MISCELLANY.

THE TEMPLE OF JUGGERNAUTH.

A paper, lately laid before the Calcutta Asiatic Society by Mr. Sterling, contains the following particulars respecting the temple of Juggernaut: Cuttack owes much of its celebrity to the temple of Juggernaut. The town is calculated to contain 5,741 houses. Every span of it is holy ground; and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of religious establishments, built of masonry, with two pillared verandahs, interspersed with trees.—The climate of Juggernaut is said to be the most agreeable and salubrious in India during the hot months. The edifices which compose the great temple of Bhoonduncir stand within a square area inclosed by a stout wall of stone, measuring 600 feet on each side, which has its principal gate-way guarded by two monstrous griffins, or winged lions, in a sitting posture on the eastern face. About the centre of the great middle tower, Burra Dewal, or the sanctuary in which the images are always kept, rises majestically to the height of 180 feet. Standing near the great pagoda, 40 or 50 temples or towers may be seen in every direction. The famous temple of Juggernaut, in its form and distribution, resembles closely the great pagoda of Bhoonduncir, and is nearly of similar dimensions. It is said to have cost from forty to fifty lacs of rupees.

The dreadful fanaticism which formerly prompted pilgrims to sacrifice themselves under the wheels of the Juggernaut rut'h, is stated to have nearly ceased. During four years that Mr. Sterling witnessed the ceremony, three cases only of self-immolation occurred; one of which was doubtful, and might have been accidental, and the other two victims had long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders in India.

[Ch. Obs.
ROBBERY OF JUGGERNAUTH.

Poore, Oct. 18, 1822.

Juggernaut has been in great commotion, and I suspect some of the followers of Juggernaut will be staggered in their faith: for this morning, when the Pundwahs or priests went in to visit the idol, they found all the silver ornaments gone, to the amount of 5,000 rupees. They say none of the doors had been forced. All the inside doors are locked and the keys lodged with the head pundwah, and several chokydars in the compound; and the outside doors are likewise locked, and the keys lodged with the pundwah; and a seapoy sentry at each outside, as they are not allowed to go in dressed in their uniforms, or have any charge of what is inside. The Rajah, and Collector's men have had a meeting, and confined upwards of twenty attendants of the idols. On asking the seapoys what they thought of it, they laughingly replied, "Thakoor must have robbed himself; that is, allowed some one, as he would have struck a person blind who offered to take away ornaments of his, or his sister, or Bulbudder." It is a most curious circumstance altogether, for no one goes in but accompanied with pundwahs; and all the seapoys seem to say

that some of them must be rogues. The Jacks do not seem to have much veneration for Juggernaut, as they seem to joke at the idea of his being robbed; and all do not like this part of the country, as they think more of their food than the climate; and ota is too dear for them, till they get it ready cooked from the pundwahs. All Hindoos eat together, as Thakoor allows no difference of cast in his presence.

[Calcutta p. 1.

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From a Calcutta paper, dated July 22, 1823.

SUMSHUPOOR, July 1.—The following is a most remarkable instance of a Suttee which has occurred at this place, the issue of which will be perused with pleasure by all the lovers of humanity, and excite sentiments of sympathy for the unfortunate sufferer in the bosom of all susceptible of human kindness and fellow feeling.

On the 29th ult. intimation was given by the local authorities, that the widow of Brahmin who died the preceding evening, had voluntarily expressed a desire to perform Suttee at the funeral pile of her departed husband; every possible argument was advanced with a view to dissuade her from thus sacrificing herself, but without effect; seeing her determined, she was of course allowed to follow the bent of her inclinations, and accompanied by her relations and the Brahmans of her sect, she proceeded to the spot where the pile was erected on the banks of the Mahanudde, contiguous to the town of Sumbhuropur; the construction of the pile, which was composed of bamboos, differs very materially from those generally used in other parts of the country; the base was a tetragon of about seven feet, with walls as near as possible five feet in height, these gradually diminished to the top, and assumed a form somewhat spherical; in the centre was placed the wood and other combustibles, on which was laid the dead body, folded in a sindon of white cloth; steps, so as to facilitate ascent, were constructed on the western side; on the woman approaching the pile (the wood in which had previously been set on fire,) she appeared without the slightest agitation, perfectly cool and collected, and evinced wonderful fortitude & resignation, and entirely free from the influence of intoxicating drugs. She twice walked, unaided, with a firm step, round the funeral pile, ascended the steps, & threw herself spontaneously into the flames. A solemn pause ensued for a few seconds, and every one considered her a martyr to her religion, when, to the astonishment and agreeable surprise of the greater number of the bystanders (but the evident discomfiture of the Brahmans,) she eagerly scrambled over the pile, ran and threw herself into the river, whence, by the prompt and exemplary assistance of the European gentlemen present (Capt. L. of the Madras Establishment, and Mr. Babington, the Deputy Postmaster,) she was instantly rescued, and conveyed to the Military Hospital, where she now remains severely scorched, but in a favourable way for recovering. The poor woman is deprived of her caste in consequence of what has happened, and was it not owing to the humane and generous intercession of the Political Agent, to whom the circumstance as it took place was immediately communicated, the unfortunate wretch, not even recognized by her family and connexions, would be allowed to wander an outcast, without a single friend to pity or protect her.

For the Boston Recorder.

CAUTION AND WISDOM NECESSARY IN VACCINATION.

Mr. WILLIS.—Please to insert in your useful paper, the following extract from the Practical Observation on the Inoculation of Cow-pox, by JAMES BRYCE, one of the surgeons to the institution for the gratuitous inoculation of Cow-pox.

HUMANUS.

An opinion too commonly adopted, that the conducting of the inoculation for cow-pox, is of trifling a nature, as scarcely to deserve the attention of medical men; and that the affection, as being more safe and easy for the patient than the inoculated small pox, may be given by any one, has also tended much to bring discredit upon the efficacy of this new inoculation. From this circumstance, persons little acquainted with the affection, have yet engaged to conduct the inoculation of cow-pox, and have brought disappointment and misery to all concerned. I have lately been informed, that the greater part of the children in two parishes in Scotland, were inoculated in this way, (certainly with the best intention on the part of the operators) but the result was, that the small pox came among them soon afterwards, and every one thus inoculated became affected with that dreadful disease, while those few that had been inoculated by persons acquainted with the appearances in cow-pox entirely escaped. Altho' therefore, the inoculated cow-pox may, indeed, as a disease, be regarded as trifling, and little deserving the attention of medical men, yet as a certain preventive of one of the most loathsome and fatal distempers which affect the human race, it is of much importance, and highly deserving of the most minute attention from those who undertake to superintend its progress. This new inoculation ought certainly to be performed by those alone who are well acquainted with every appearance of the ailment. This new inoculation requires attention to every symptom which may occur during its progress, in order that mankind may reap every advantage which has been promised from a general introduction of cow-pox as a preventive of small-pox.

Printers in general are requested, for the greater safety of the community, to insert the above extracts in their newspapers.

LOSS HOURS.—One person rises in the morning at half past nine, another at six. If each live to be fifty years old, the one will have enjoyed sixty-three thousand eight hundred & seventy-five hours, or two thousand six hundred & sixty-one days more than the other. Let us suppose, that there are throughout Great Britain, one million five hundred thousand persons who rise at a quarter past nine, or later. Of these, perhaps, nine hundred and fifty thousand would, if they rose at six, be usefully employed. At this rate, fifty-six thousand 300 and forty-six millions, eight hundred and seventy-five thousand hours, or six millions four hundred and thirty-two thousand, two hundred and ninety two years of individual improvement are lost to society every half century. This is supposing, that these nine hundred and fifty thousand get up at a quarter past nine, whereas thousands do not leave their beds till eleven or twelve. All this time is

uninterrupted day, and composed of hours in which the intellect is far clearer and more fit for study, than the rest of the day. It must be remembered, too, that nothing conduces more to health, and consequently to longevity than early rising.

Suppose, out of the above number of persons, five hundred thousand should live four years longer than they would otherwise have done, viz. fifty-four years instead of fifty; according to the ratio above, here are two millions more years of actual existence utterly wasted.

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